



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.

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Poetry.

PRESSION.

Press on! there's no such word as fail!  
Press nobly on! the goal is near—  
Ascend the mountain! breast the gale!  
Look upward, onward! never fear—  
Why shouldst thou faint? Heaven smiles above,  
Through storm and vapor intervene;  
That sun shines on, whose name is Love,  
Serenely o'er life's shadow'd scene.

Press on! surmount the rocky steep,  
Climb boldly o'er the torrent's arch—  
He falls alone, who feebly creeps—  
He wins who dares the hero's march;  
Be thou a hero! let thy might  
Trump o'er eternal snows its way,  
And through its elon walls of night  
Hew down a passage into day.

Press on! if once and twice thy feet  
Slip back and stumble, harder try;  
From him, who never dreads to meet  
Danger and Death they're sure to fly—  
To crowded ranks the bullet spears,  
While on their breast, who never quail,  
Gleams, guardian of chivalric deeds,  
Bright courage like a coat of mail.

Press on! if fortune play thee false—  
Today, to-morrow shall be true;  
Whom now she sinks, she now exalts,  
Taking old gifts and granting new.  
The wisdom of the present hour  
Makes up for follies past and gone—  
To weakness, strength succeeds, and power  
From frailty springs—press on! press on!

Press on! what though upon the ground,  
Thy lot hath been poured out like rain!  
Thy happiness is always found  
The sweetest, which is born of pain!  
Oft, 'mid the forest's deepest glooms,  
A bird sings from some blighted tree,  
And in the dreariest desert blooms,  
A never dying rose for thee.

Therefore press on, and reach the goal,  
And gain the prize, and wear the crown;  
Doubt not, for to the steadfast soul  
Come wealth and honor and renown.  
To thine own self be true, and keep  
Thy mind from sloth, thy heart from soil—  
Press on! and thou shalt surely reap  
A heavenly harvest for thy toil.

FOR THE "WESTERN STANDARD."

THE

PRINCIPLES OF THE GOSPEL.

BY

Charles Wesley Wandell.

CHAPTER IV.

(CONTINUED.)

THE doctrine of baptism being for the remission of sins, though the plainest of all the first principles of the gospel, yet is so entirely new to this generation, that a more extended notice of it is necessary in this place.

Baptism is generally said to be a non-essential rite, placed in the Christian church, the observance of which is simply an outward sign that the candidate has previously received the remission of sins, and through which he makes a public profession of the same. Now if we can find any one passage of scripture that unequivocally declares such a doctrine, then we can rest satisfied with such a baptism; if not, then if possible let us search out the true object of the ordinance, and obey it in its true intent.

We will begin our research with the saying of Peter. 1 Epist. iii: 20, 21. When once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. And again: 2 Pet. ii: 5. And spared not the old world, but saved Noah the eighth preacher of righteousness, bringing in a flood upon the world of the ungodly.

And again: Gen. vi: 5, 7, 8. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air. But Noah found grace in the eyes of the Lord. From the above, we learn the following particulars:

1st.—That in the days of Noah the earth was greatly defiled because of the wickedness of its inhabitants;

2nd.—That God determined to purify it from its great wickedness;

3d.—That in order to so purify it, he buried it under the water;

4th.—That in the ark of Noah eight souls were saved by water. The like figure (that is, the figure of the waters of the flood) whereunto baptism doth also now save us by the resurrection of Jesus Christ.

5th.—That baptism is not the washing away of the filth of the flesh, (that is, the cleansing of the candidate's person,) but the answer of a good conscience toward God: which good conscience is that peculiar state of the mind which is the happy consequence of faith and repentance.

6th.—That as the earth was baptized to purify it from sin; and as the flood is a figure of Christian baptism, it must therefore be for the purifying from sin.

Finally.—That like Noah and his household who were in the ark, were borne in safety over the waters; so we who are baptized into Christ are borne in safety over the waves of the troublesome world, and will doubtless land in safety on the shores of that eternity, that shall never pass away.

We will next notice the 51st Psalm, in which David speaking prophetically of baptism, saith: Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash (baptize) me thoroughly from mine iniquity and cleanse me from my sin.

For I acknowledge my transgressions; and my sin is ever before me.

Behold I was shapen in iniquity; and in sin did my mother conceive me.

Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow.—Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Isaiah also thus prophesieth of baptism, in Ch. i: 16—18.

Wash (baptize) you, make you clean; put away the filth of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Micah also when prophesying of the final conversion and restoration of the seed of Abraham to their ancient inheritance and promised blessing, says, (see Micah vii: 18, 19.) Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. This prediction is still future.

Zechariah when prophesying of the same event, says: (see Zech. xiii: 1.) In that day there shall be a fountain opened to the house of David for sin and for uncleanness. Also ch. xiv: 8. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea; and half of them toward the hinder sea: in summer and in winter shall it be.

Ezekiel thus describes this fountain in his book ch. xlvii: 1—5. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward;

• The word baptism—properly signifies immersion; improperly, by a metonymy of the end, washing. —H. AINSWORTH.

and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the water; and the waters were to the ankles. And he measured a thousand, and brought me through the waters; the waters were to the knees.—Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over.

Now the fulfilment of the last three quotations is yet future, though the first two are not; yet they prove one important fact; namely: that the Holy Ghost predicted by the mouths of the prophets, that baptism should, at whatever time introduced, be administered for the remission of sins.

(To be Continued.)

A Day Without a Sun.

BYARD TAYLOR has at last seen a day without a sun. In his letter to the New York Tribune, dated "Kantokkeino, Norwegian Lapland, Jan. 20th," he gives his experience in that peculiarly pleasant style which commands for his narratives of adventure the attention of thousands of readers:

We awoke at 5 o'clock to find a clear twilight and a cold of 10 degrees below zero.—Our stay at Muoniovora had given the sun time to increase his altitude somewhat, and I had some doubts whether we should succeed in beholding a day of the Polar Winter. The Landsmann, however, encouraged us by the assurance that the sun had not yet risen upon his residence, though nearly six weeks had elapsed since his disappearance, but that his return was now looked for every day, since he had already begun to shine upon the northern hills. By 10 o'clock it was light enough to read; the southern sky was a large sea of golden orange, dotted with a few crimson cloud-islands, and we set ourselves to watch with some anxiety the gradual approach of the exiled god.

The sky increased in brightness as we watched. The orange flushed into rose, and the pale white hills looked even more ghastly against the bar of glowing carmine which fringed the horizon. A few long purple streaks of cloud hung over the sun's place, and higher up in the vault, floated some loose masses, tinged with fiery crimson on their lower edges. About half-past eleven, a pencil of bright red shot up—a signal which the sun uplifted to herald his coming. As it slowly moved westward along the hills, increasing in height and brilliancy until it became a long tongue of flame, playing against the streaks of cloud, we were apprehensive that the near disc would rise to view. When the Landsmann's clock pointed to twelve, its base had become so bright as to shine almost like the sun itself; but after a few breathless moments the unwelcome glow began to fade. We took its bearing with a compass, and after making allowance for the variation, (which is here very slight) were convinced that it was really just meridian, and the radiance, which was that of morning a few minutes before, belonged to the splendors of evening now. The colors of the firmament began to change in reverse order, and the dawn, which had almost ripened to sunrise, now withered away to night without a sunset. We had at last seen a day without a sun.

The snowy hills to the north, it is true, were tinged with a flood of rosy flame, and the very next day would probably bring down the tide-mark of sunshine to the tops of the houses.—One day, however, was enough to satisfy me. You, my heroic friend, may paint with true pencil, and still truer pen, the dreary solemnity of the long arctic night; but, greatly as I enjoy your incomparable picture, much as I honor your courage and your endurance, you shall never tempt me to share in experience.—The South is a cup which one may drink to inebriation; but one taste from the icy goblet of the North, is enough to allay curiosity and quench all further desire. Yet the contrast

between these two extremes has come home to me vividly but once during this journey. A traveller's mind must never stray too far from the things about him, and long habit has enabled me to throw myself entirely into the conditions and circumstances of each separate phase of my wandering life, thereby preserving distinctly the sensations and experiences of each, and preventing all latter confusion in the memory. But the other day, at Muoniovora, as I sat before the fire in the early afternoon darkness, there flashed across my mind a vision of cloudless Egypt—palm trees rustling in the hot wind, yellow mountain walls rising beyond the emerald plain of the Nile, the white pencils of minarets in a distance, the dreamy odor of the bean-blossoms in the air—a world of glorious vitality, where Death seemed an unaccountable accident. Here, Life existed only on sufferance, and all nature frowned with a robber's demand to give it up. I flung my pipe across the room, and very soon behind a fast reindeer, drove away from the disturbing reminiscence.

Give Him a Trade.

If Education is the great buckler and shield of human liberty, well developed industry is equally the buckler and shield of individual independence. As an unending resource through life, give your son, equal with a good education, a good, honest trade. Better any trade than none, though there is ample field for the adaptation of every inclination in this respect.—Learned professions and speculative employments may fall a man, but an honest handicraft trade, seldom or never—if its possessor chooses to exercise it. Let him feel, too, that honest laborer is honorable and noble.—The men of trades—the real creators of whatever is most essential to the necessities and welfare of mankind—cannot be dispensed with; they, above all other, in whatever repute they may be held by their more fastidious fellows, must work at the oar of human progress, or all is lost. But few brown handed trade-workers think of this, or appreciate the real position and power they possess.

Give your son a trade, no matter what fortune he may have or may seem likely to inherit. Give him a trade and an education—at any rate a trade. With this he can always battle with temporal want, can always be independent—and better is independence with a moderate education, than all the learning of the colleges and wretched temporal dependence.—But in this free land there can be ordinarily no difficulty in securing both the education and trade, for every youth, thereby fitting each and all to enter the ranks of manhood defiant of those obstacles which intimidate so many tradesless, professionless young men. Such are the peculiarities of fortune, that no more outward possession can be counted so absolutely secure or protective to man. Hoarded thousands may be swept away in a day, and their once possessors left with neither the means of independence or of livelihood.

He was a wise Scandinavian King, who decreed that his sons must learn useful trades or be cut off from their expected princely fortunes. They demurred, but obeyed the decree. The eldest, as the easiest trade to learn, applied himself to basket making. In time he reigned in his father's stead. In time, also, revolution came upon, and overthrew him, and he fled disguised, wandering and companionless save his wife and children, his sole resource for a livelihood was recurrence to his humble, but honest and useful trade.

The sons of the rich as well as the poor, should be strengthened by this possession. If never used beyond the learning, no harm is done—while possibly it may be of incalculable good. It is a weapon of assault, of defence, which once fairly seized, can never be taken from a man's grasp. Think of it, parents; examine your boy's "bumps," or rather study the "bent of their minds," and tastes,—and as one of the best and most lasting services you can do them, apply them to learning honest trades.

The Breeding of Fish.

The Boston Traveller publishes an interesting report, recently made in the Massachusetts legislature by the Commissioners appointed under a resolution of last year, respecting the artificial propagation of fish. The commissioners have made a very thorough investigation of all that has been published in books on this subject, and experiments were instituted by Captain Atwood, one of their number, which were partially successful. That the spawn of fish can be fecundated by an artificial process, which is very simple and cheap, and can be hatched in positions where they are protected from destruction, and can thus be multiplied with astonishing rapidity, has been proved beyond a doubt, by experiments made in France, England, and several other countries.

The spawn of fish are exceedingly numerous. A female trout contains from 600 to 800.—Most other species of fish contain a still greater number. There have been instances where upwards of a million have been counted in a single fish. This seems to be a provision that nature has made on account of the accidents to which the spawn and the young fishes are exposed. In the spawning beds, especially in running streams, great numbers of the spawn are destroyed by the action of the water. They also serve as food for fishes, and other aquatic animals. Vast numbers of young fishes are also eaten by other fishes, even of their own species. "The great fishes eat the little ones." Freshets also destroy multitudes of young fishes. By artificial fecundation, the spawn and the young fish can be protected against accidents, and against their enemies, till they become large enough to protect themselves. Thus it is found that the production of the waters can be increased indefinitely.

We see no reason why our farmers may not raise trout and other fish for market, as easily and as profitably as they can raise chickens.—The trout bear a high price, and are more and more sought for every year. Or if the farmers prefer it, they may stock their trout brooks, and rent the fisheries for exorbitant prices.—A man of wealth, who goes into the country for a few weeks' exercise and sport, will cheerfully pay any price that any man would think of asking, for the use of a well-filled trout brook. Or if proprietors prefer to keep a fishpond or a stream to furnish a luxury to their own families, the subject is well worth their attention.

The extraordinary success of this branch of industry in France, is turning the attention of the whole civilized world to the subject, and it now seems probable that there will be as great an improvement in the fresh water fisheries as there has been in agriculture.

SHEEP RAISING.—It is somewhat surprising that the United States are so far behind other countries both in the quantity and quality of wool produced within their limits. Our manufacturing establishments use yearly 70,862,829 pounds of wool; while we produce but 52,576,959 pounds. So that we fall short 18,345,970 pounds of supplying our domestic market. When it is also taken into consideration that mutton meets a ready sale in all portions of the Union, it will be seen at a glance how promising is the field open to sheep-raisers.

The following statistics from the same source as the facts we have already given, will show our relative position to other countries in this matter. In Great Britain there are 320 sheep to the square mile; in France, 140; in Spain, 80; in Saxony, 330; and in the United States, 30. We regret that we have not the figures at hand in relation to Australia. So much for their numbers in proportion to territory. Their proportion to population, is in Great Britain one to each inhabitant; in France, three or four to each inhabitant; and in the United States but one to every two inhabitants. So that, in the words of the authority from which we quote, "we have but half as many sheep as Great Britain, compared with the population,

and less than one tenth as many compared with the territory. As compared with France, that country has five times as many to the square mile as we, and nearly six times as many relatively, with population."—Town Talk.

SNAILS AS ARTICLES OF FOOD.—The Romans not only ate snails, they reared them and fattened them up with as much care as we do our poultry. Pliny, indeed, has immortalized the individual—one Fulvius Hirpinus—who invented the "cochlearia" or styles in which the dainty fare was fattened for the table. There were several compartments in the style, and each compartment had its occupants from some particular district; so that your cultivated epicure, with his nice discrimination of flavors, could select his snails pretty much as the modern man of fashion can select his wine. The great perfection to which the snails were brought under this system of fattening, led to a hot competition as to who should have the biggest; and, in the end, as Pliny tells us, on the authority of Varro, they were brought to such a size, that some of the shells would hold ten quarts. The usual method of cooking these monsters appears to have been that of frying them, or else grilling them on a silver gridiron. In France, and some of the countries of Southern Europe, *Helix pomatia* has been eaten from the time of the Romans to the present day.—Only a few years ago, the *habitués* of the inns of Vienna, could as easily obtain his dish of snails as a plate of mutton or beef; and in Switzerland, they are regularly fattened for sale; and during the season of Lent become an important article of trade. In former times, indeed, the snail—always, of course, understanding that *Helix pomatia* is the individual meant—was admitted to our own tables, and Robert May, the Soyer of his time, has left us several receipts for cooking them, amongst the curiosities of his fifty years' experience. Ben Jonson, again, mentions the dish as a delicacy; while Lister refers to them as in his day an ordinary article of food. But, for some reason or other, the much-prized delicacy of former days has now lost its repute amongst us; and saving in the case of the Newcastle glass-blowers, who are said to hold an annual feast, in which the common garden snail furnishes the central dish, I believe it is entirely banished from our tables, without the remotest prospect of its ever again appearing therein.

EFFECTS OF OVERWORK.—An interesting subject was recently started by Dr. Theophilus Thompson, namely, "Effects produced on the Blood by Mental Labor." His view is that over-work of the brain occasions deterioration of the blood; and he adduces instances in which sleeplessness, and loss of mental power following over-exertion, were associated with jugular murmurs, and a remarkable deficiency of the white corpuscles in the blood, there not being a fourth of the average proportion of Health—all this without muscular debility or impaired digestion, but with oslaria to a slight extent. Dr. Thompson thinks that the wear and tear of inordinate and anxious work acts as a succession of shocks through the nervous system; and he believes that sudden and violent shocks, as in railway collisions produce analogous results. He adduces a remarkable case from the practice of Sir Henry Marsh, in which a young lady who had accidentally poisoned her father, died with an entire change in the condition of the blood, without any other organic disease. There is a wide field for further investigation here, for, as Dr. Thompson says, there is a possibility of the hereditary transmission of the physical conditions induced by inordinate mental labor, and the present tendency to over-work the brain may prove unfavorable to the production of great men.

THE rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of paradise, the handsomest of birds, gives no song; the cypress of Greece, the finest of trees, yields no fruit.



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The objections used against "Mormonism" are, in many instances, when carefully examined, so many arguments in favor of its truthfulness. We have but to allude to one of the principal objections urged against the system to prove this. The feature in our system which excites the most apprehension, and which is considered the most objectionable, is the concentration of power in the head of the church. The idea of one man controlling the whole body, wielding irresistible influence throughout the various departments and branches of the church, counselling and directing every movement, is repugnant to the world, and they consider it highly objectionable and dangerous. It is one great cause of their hatred to the system and the inflammatory appeals they, from time to time, make for its believers to be broken up. To them the existence of this power is an evidence of delusion; and they publish it as such. To those, however, who are acquainted with the nature of the government of God, its existence, when combined with other evidences, is an assurance that God is its author and supporter.

Every believer in the Bible will willingly concede that Peter and his brethren, the apostles, had no more power than was really necessary for the discharge of the responsible duties assigned to them. No Christian will be so presumptuous as to condemn them, or say that they did wrong in exercising it. Peter, an illiterate fisherman, declared unto the people eighteen centuries ago, that he had received the keys of the kingdom of heaven, and had power to bind on earth, and it should be bound in heaven; to loose on earth, and it should be loosed in heaven. He declared that he had power to remit sins, and they would be remitted; to retain sins, and they would be retained. Hundreds believed him, and obeyed the laws and the ordinances which he taught. They looked upon him as the man empowered by the Lord to administer in his stead among the people. His counsels were venerated by them, and they viewed him as a man incapable of abusing the authority the Lord had endowed him with.

The Latter-day Saints lay claim to having received the same priesthood and authority which was held by Peter and his brethren. They claim nothing less than this. The power which Jesus bestowed upon them, the Latter-day Saints assert and testify has been again restored to the earth, and is now held by the present apostles of the Church of Christ. The head of the Church upon the earth at the present time, holds the same authority which was held by Peter, the head of the Church, in ancient days. He is invested with the same power, holds the same keys, and his counsel is equally as binding as Peter's was when he occupied the same position. If the existence of this power was not dangerous then, it certainly is not now. If Peter were upon the earth to-day, acting in the capacity of the first apostle in, and president of the Church of Christ, would he exercise any less authority than that exercised by the head of the Church now? Most certainly he would not. The objections which are urged against Brigham Young and the gospel to-day, and which are considered by many sufficiently weighty to justify the overthrow and annihilation of that system, could, with equal plausibility and force, have been advanced against Simon Peter and the gospel then.

Trace the course of the two individuals and the parallel will be found complete. Peter claimed that he had received the keys of the kingdom of heaven, that his acts on the earth, whether in binding or loosing, remitting or retaining, were recognized as valid by the authority of heaven. He claimed to have the authority to not only counsel the Church of Christ in spiritual things, but also the authority to counsel its members in their temporal affairs. In him was concentrated the power to dictate and wield the whole body, as he saw fit. In fact, his word was law. If he counselled them to move, they moved—to stay, they remained. If he thought it wisdom for them to sell their possessions and goods, they sold them. If he said consecrate your property to the Lord, they consecrated it, and brought and laid it at his and his brethren's feet. In righteousness he controlled them and theirs to the fullest perfection. Brigham Young, as the first apostle and president of the Church on the earth at the present time, neither claims nor exercises any more power than this. Yet, because he does these things, the world think it a dangerous assumption. The existence or exercise of such power, is one of the strongest arguments that, in their estimation, can be adduced as evidence of the

delusive tendencies of "Mormonism." In that, they imagine, consists the delusion, and it is that which they object to.

But, as we have said, that which the world hold as an objection, is in reality a strong argument in favor of the truth of "Mormonism." Did Brigham Young and his brethren profess to be apostles—to hold the same keys and authority which were held by Peter and his fellow-apostles—and not exercise the same power, it might be set down as conclusive evidence that they were impostors. They would have the form; but be entirely destitute of the power. However, they not only claim to have received the apostleship; but, as true and legally ordained apostles would be sure to do, exercise the power and authority thereof. Thousands submit to it. They know it to be correct. They know that whenever God has a people upon the earth, power similar, or approximating to this, is bestowed. It is not a feeling of man-worship that prompts them to be governed by it. The intelligent and independent New Englander, born and bred under the freest institutions the sun ever shone upon, the hater of every species of tyranny and despotism, yields as cheerful an obedience to its requirements as the man who has been ground down under the iron heel of oppression from his childhood. Men who never bowed to mortal man—men who have the most exalted ideas of liberty and the rights of man, submit to it gladly. They do so because they desire to honor God and respect his authority. They are prompted by motives similar to those which caused the ancients to submit to the priesthood held by Peter and his brethren. If Peter or any of his brethren were to make their appearance on the earth at the present time, and teach and advocate the same doctrines which they did when they were here (and they would never teach any other,) they would be treated as impostors. Extermination would be strongly urged, on the ground that the power they would hold over the people would be dangerous. The fact is, the Latter-day Saints are the only people upon the earth that would give the slightest heed unto them, or that would receive them as ministers and apostles of Jesus Christ.

The Mormons on the Inside Track.

A LONG article appeared in the *Chronicle* of Friday last on the Utah question, from which we make the following extracts. The writer commences his article by a tirade against the Mormons and their belief and practices, charging them with the belief and practice of many things which have been hundreds of times denied by us. He then proceeds to discuss the questions, whether President Buchanan is going to rule in Utah through his new Governor, General Harney and his twenty-five hundred troops, or not. He thinks not. He reasons as follows: In the first place all honest Mormons believe that Brigham derives his authority directly from Heaven, and that, therefore, he is above all Presidents and rulers. Consequently Brigham's word is law. He holds all the possessory rights of the people in lands, chattels and property of all kinds, all having been legally made over to the "Trustee in Trust of the Church of Jesus Christ of Latter-day Saints" as consecrations to the Lord. Brigham Young being that Trustee, is supreme owner of all the property in Utah. Not only this, but the crops are all at Brigham's command, and he can control every bushel of grain raised in the Territory, and order it into granaries, to be dispensed only as he may direct. Now possessing this power as Governor Young does, how will he exert it in meeting the present demonstration of the Federal Government? No one need think, he continues, that he will attempt an armed resistance. He will probably pursue a very different course. He will be very patriotic. He will celebrate the fourth of July with great parade, with patriotic orations, odes and fire-crackers. He will welcome the new Governor, General Harney and U. S. troops. He will offer no resistance to the complete establishment of the U. S. Courts. But he will be Governor and complete ruler still. For it must be recollected that all the jurors will be Mormons. Every trial will be decided just as Brigham wishes. He will thus have complete control of the civil government, and that, too, under the laws of the Territory. What can a U. S. Judge, Marshall and Attorney do, he asks, although backed up by General Harney and his troops, against such an organization as he controls thus?

He continues his remarks, and shows that which course soever Brigham pursues the people are sure to be benefited by every step that may be taken. If he sees fit to trade, that army of two or three thousand men will soon require an expenditure of a million of dollars in Utah, and enrich Brigham and the saints to that amount. He winds up his article as follows:

"Our Government will offer safe conduct out of Utah to all who wish to go. This is the very thing Brigham wants, for it will relieve him of all the discontented, dissatisfied, rebellious spirits about him, and leave him only those who are devoted soul and body to the Mormon faith, and who believe in him as the mouth-piece of God. Thus he will be immeasurably strengthened, his power made compact, and his influence infinite with his people."

"Then let the new Governor, or General Harney, or any other of the 'Gentiles' make a mistake, and see how they will fare before the Courts where the law is to be vindicated

and the facts adjudged by a jury of Mormons. The fact is, Brigham has the inside track, and he is shrewd enough to keep it, and this whole martial array against him will amount to about as much as the Japan Treaty of Commodore Perry, to the United States, while it will consolidate Brigham's power, fill his treasury, and leave the Mormons more prosperous than they have ever before been."

He is correct in his conjecture when he asserts that Governor Young will not attempt an armed resistance if the administration should send a new Governor, General Harney and twenty-five hundred troops to Utah—measures by-the-by, which had not been definitely adopted at the last advices. Why should he offer resistance? If the administration of justice is the object for which these troops and Governor are to be sent, then Governor Young and the Mormons have nothing to fear. As to the remark that they will become very patriotic when they hear of the march of these regiments; it was dictated by a mean, ignoble spirit. Let Governor Young and the Mormons manifest the most lofty and disinterested patriotism, and the writer of this sentence would seek to detract from the merit of such actions by attributing them to sinister motives. He knows very well, if he knows anything about the Mormons and their system, that they never have lifted their hand against the constituted authorities, and they never will. But lest the Mormons should get any credit for forbearance—lest the eyes of the public should be opened to see the Mormons in their true light, they must be told by this writer that the Mormons have ever been rebellious, and that it will not be on account of their love for the Constitution and laws that they maintain peace; but because they are cunning enough to perceive that resistance would be useless at present. No man who does not himself act from cunning, despicable motives, would ever think of attributing the actions of others to such a cause.

So far as patriotism is concerned, the Mormons have never indulged in any other feeling. They have no need to resort to empty parade, orations or odes, to show to God and the world that they love their country and its Constitution. The patience and lofty heroism which they have exhibited in the midst of the severest trials, submitting to every indignity and making every sacrifice rather than assault or violate the Constitution of their country, will be embalmed in the archives of history and be viewed by future generations with admiration. No man can point to a single act of the Mormons, from the rise of the Church until the present time, that can be termed unpatriotic. And if that patriotism be measured by the style in which the fourth of July is celebrated, then it needs no future celebration to prove that they are patriots. The stories about the rebellion in Utah, circulated so extensively of late, are fast melting away. They are rapidly sharing the fate of those which have preceded them; the characters of their fabricators are becoming too well known for them to pass current long. Being false they must perish.

Arrange it any way they please, as it is truly said, and Brigham has the inside track, and he knows how to keep it. But has it been or will it be by cunning? Did Governor Young and the Mormons depend on cunning alone they would have been worsted years ago. Shrewdness and cunning alone would have proved but poor auxiliaries in delivering them so frequently from the machinations of such hosts of crafty enemies. Nothing but eternal wisdom and almighty power could have done it. By this aid they have kept right and truth on their side, and, therefore, have had the inside track. By this aid they will continue to have the weather-gage of their enemies, and every thing will be overruled for their good.

THE COUNTY TREASURY.—ANOTHER DEFALCATION.—The Finance Committee, elected by the Board of Supervisors, made a report on the 7th, setting forth that they have discovered another defalcation in the books of R. E. Woods, late City and County Treasurer, amounting to about \$11,000. This sum was paid to the Treasurer (or his deputies) in the month of December, 1855; but it does not appear upon the record of the Treasurer, nor upon his cash book, nor in the quarterly statements of settlement with the State Controller, embracing that period of time. The Treasurer and his deputy have been interrogated in regard to the matter, but both acknowledge their inability to account for the transaction, or to assist in tracing the monies after their first payment into the Treasury.

WE learn by the interior papers that Mr. Joseph D. Peters, who started for Carson Valley a short time since by the Big Tree route, for the purpose of making arrangements for the establishment of a freighting and forwarding business between Stockton and Carson Valley, has returned. Himself and a gentleman named Brown, drove from Murphy's to Genoa, Carson Co. in two days, and returned in the same time. Mr. Danbury, who is connected with Mr. Peters in the business of freighting and forwarding in Stockton, and from whom the emigrants for Utah, with ourselves during our recent visit at Stockton, received many kind attentions, assures us that they are determined to spare no pains to secure the Carson trade by the Big Tree route to Stockton. Those who have business in their line will do well to give them a call at their Brick building, on the Levee, corner of Commerce st.

Another of the "Bulletin's" Witnesses against the Mormons.

IN the *Evening Bulletin* of Friday last, we find another of those articles for which that paper has lately become so noted. It is headed "another witness against the Mormons," and is based upon a "long and loosely written" communication sent by one Frederick G. I. Margetson of Los Angeles to the editor of the *Bulletin*. The writer of the communication commences to relate, a la Hyde, that he was entrapped when but a boy of fourteen years of age by the Mormon missionaries in his own country—that they labored pertinaciously to undermine his principles—promised him land in unlimited quantities, to be free of taxation, if he would but go to Utah—represented in glowing colors the advantages of a residence among the Saints—the parental care and supervision that would be bestowed upon him, and that he should be nursed when sick, etc. These inducements proved sufficient, says the *Bulletin*, to lead the youthful mind of Mr. Margetson astray. A short residence in Utah, however, we are told, dissipated the delusion, and he was not long in discovering that all he had heard and been taught to believe by the missionaries, were misrepresentations. He found the Mormons dwelling in discord and confusion; laws imperfectly administered; polygamy practiced; the peace of families destroyed, and the priesthood illiterate and ignorant, generally profane swearers and reprobates. He was also grievously disappointed in regard to the worldly or temporal inducements—in vain the young man sought for land, or the care and attention he had expected in the hour of sickness.

The *Bulletin*, whether in consequence of the known proclivities of its editor or some other cause, has been extremely unfortunate in its choice of correspondents and witnesses against the Mormons; and in no instance has it been more so than in bringing forward the testimony of this man Margetson. To those who know the man it will appear highly ludicrous, and they will certainly conclude that the editor of the *Bulletin* is desperately eager to obtain evidence of any kind and from every source against the Mormons, or he would never publish this. Throughout the Great Salt Lake country, Margetson was well known during his residence there as a most incorrigible loafer—a man too lazy to make the necessary exertions to support himself. During a few months' residence in Great Salt Lake City, during the winter of '54-'55, we had an opportunity of knowing something relative to the course taken by this "deluded young man." He had friends there who were willing to do all in their power for him; but his habits of laziness (he may call them principles) were so confirmed that they found it impossible to undermine them, and they gave up the attempt in disgust. Of course, it would be in vain for a man of this description to seek for land there; he had not energy enough during his residence of three years and a half to accumulate sufficient means to purchase cultivated and improved land; and to go to a new settlement, where he could have any reasonable amount by fencing and taking care of it, involved too much labor.

The missionaries whom he heard, told the truth when they said that land could be obtained readily in Utah. At the time he went there it could be obtained in many places in unlimited quantities by paying for the surveying and recording. Hundreds, who went there after he arrived, obtained all they wanted; and hundreds more will obtain all they can cultivate; and they will expect it to be taxed. No missionary would be so simple as to tell them that real estate would be free from taxation; because every man and boy of reflection would know that it would be indispensably necessary for the development and improvement of the country. Had he investigated "Mormonism" as he should have done before embracing it, and exercised the common sense with which nature endowed him, he would never have imbibed the idea, that when he landed in Utah he would have no occasion to labor or exert himself, neither would he have expected the people there to have carried him in their arms. A boy of eight years of age, gifted with an ordinary capacity, would see upon reading the history of "Mormonism," and inquiring into the work yet remaining which it had to accomplish, that, if he connected himself therewith, he must exert himself with all his energy for his own sustenance, and must also expect nothing more from others than he himself would be willing to bestow. As to his statement that he did not receive that care and attention there that he expected; he must have had very unreasonable expectations or he would have been satisfied. We know that he was treated kindly in Utah, and received every encouragement that any reasonable man could have expected. Even after he left Utah, in the spring of '55, and came to this country, he was befriended by the Mormons, among whom he made great professions of faith in "Mormonism." In fact, it was through Mormon influence and aid that he was enabled to go from this city to Los Angeles. He had not money enough to pay the regular fare on the steamer; but a gentleman connected with this Office taking pity on him, and thinking he might do better under the care of his parents, who reside in Los Angeles, mentioned his case to a party of Mormons who were going to San Bernardino, and he was taken along at a reduced rate.

We knew that Margetson was a drone; his communication convinces us that laziness is not his only bad quality. He has written base falsehoods; things which he knew to be false. But the idea that the testimony of such as he should be adduced against the Mormons, will be as amusing to the people of Great Salt Lake City who know him, as it was to us when we saw it. We only condescend to allude to him and his communication, to give the editor of the *Bulletin* an insight into the character of his new witness against the Mormons. When the gentleman receives any more communications about the people of Utah, we would advise him to inquire a little into the antecedents of the writers. A few minutes conversation with us might enlighten him, and might save considerable labor in patching up "long and loosely written" communications, and making them presentable to the public and telling against the Mormons.

Another Witness against Judge Drummond.

WE published last week the remarks of the Oquawka Plaindealer and Chicago Weekly Tribune, Illinois papers, on Judge Drummond. This week we publish the testimony of another witness, which strengthens and corroborates the statements published by the *Plaindealer* and *Tribune* relative to this corrupt Judge. We have been satisfied for some time that the fellow would be fully exposed before long; all that we could say on the subject, however, appeared to have but little effect on our cotemporaries. They were determined that Mormon testimony should neither be listened to nor thought credible. The Mormons were interested, and their testimony was, therefore, set down as worthless; but Drummond was called disinterested, and his testimony was entitled to weight. Time is fast proving which is correct. Evidence is rapidly accumulating on all hands, which abundantly proves the correctness of our statements in regard to this man and the total unreliability of his charges against the people of Utah.

The Sacramento Union makes the following remarks upon this subject:

Judge Drummond.

This Democratic official not long since figured in California as the accuser of the Mormons at Salt Lake. He charged upon them all the crimes in the calendar, and told his tale in a style of the most indignant virtue and morality. From his language, and the indignation assumed, the community were led to believe that the Mormons were moral monsters, and that Judge Drummond was a pattern of morality and truth, in theory and practice.

This very moral Judge passed a few days in this city some months since, and "was accompanied by his beautiful and accomplished lady," whom he introduced as Mrs. Drummond. The fact that she was not his lawful wife has been known here for some time, as well as the fact that, before he took her under his protection, she was a public character of some notoriety about Washington City. If the Administration is relying on his testimony as to the condition of things in Utah, we fear it will find itself deceived.

The testimony of such a man ought never to be received in a Court of morals. He is worse than the Mormons, for they never desert one wife in order to procure another. In referring to this moral apostle of President Pierce as District Judge of the United States District Court in Utah, the Missouri *Republican* gives an extract from a paper published in a town in Illinois, called the Oquawka Plaindealer, and prefaces it with these remarks:

This gentleman has been conspicuous, for some weeks past, as the writer of letters making serious charges against the morality, the decency and the respect of the Mormons at Utah, for the Constitution and the laws of the United States. He has charged them with all manner of crimes—murder being the most conspicuous—and they have had a great run in the United States. We confess, therefore, we were not prepared to find charges of an equally flagrant character preferred against this same individual, by the Oquawka Plaindealer, published in the town in which he formerly lived. We hope there may be some mistake in this statement, but if not, all will agree that this Judge "is no better than a Mormon."

Then follows the article from the *Plaindealer* which we published last week.

When we published the *Plaindealer's* statements, we requested our city cotemporaries and others, who had laid such stress on the charges of Drummond, and were ready to condemn the Mormons to wholesale destruction on his testimony, to publish what his Illinois neighbors had to say about the character of the man. Some of them boasted so much about their impartiality and their willingness to give the public both sides of the Mormon question that we had an idea they might possibly comply with our request; but up to the present writing, not a word has been said by any of the city papers on the subject. They have totally ignored the existence of such an article. Their readers are left in ignorance as to the character of the man. To expose him would be to show how baseless a foundation they have had for their numerous leaders they have written on the subject; it would be placing the Mormons in too favorable a light. Better continue the deception than do this. Better hoodwink the community and let them continue to think that Judge Drummond was a martyr to the inflexible discharge of his duty—that he had to flee from Utah to save his life because of the stand he took against licentiousness, than to give them one particle of light on the real state of the case, if by so doing the Mormons are to be favored.

Editors talk about their fairness and willingness to treat the Mormon question impartially, but it is plainly evident to every unprejudiced and reflecting man, that the Mormons need not look for impartial or fair treatment from them. There is not an item unfavorable to "Mormonism" that escapes their scrutiny; they seize every such thing with avidity; of this, every man who has read the public journals of late, must be aware. But when its maligners are exposed—when it is shown that the most active enemy of the Mormons is a corrupt, heartless and bad man, and that "the testimony of such a man ought never to be received in a Court of morals," how quickly they let it slip by! They would not have the public think that there is a possibility of their having been deceived in relying on his testimony as to the condition of things in Utah. No; they would rather see the innocent welter under these false charges, which they themselves have been the means of circulating, than they would acknowledge that the testimony of the witness upon whom they relied, is worthless. And this will be the course they will, in all probability, continue to pursue when the falsity of these charges shall be more fully proven, for they have neither manliness nor honesty enough to pursue any other.

[After the above was written, a communication appeared in the *Chronicle* over the signature of "Sigmus," which gives publicity to the above charges against Drummond. The writer says he is a most hearty hater of Mormon doctrines; but yet he regrets to see every foolish story that comes from Utah, whether from a horse thief who has had his ears trimmed, or even from a U. S. Judge who condescends to trump up false charges, published as evidence against the Mormons. He deprecates such a course, as such stories invariably prove false, and the Mormons do not fail to make the fact tell in their propaganda. He thinks that reliable information will not be found in the shape of oaths, extracted from yellow-covered literature, nor in every idle newspaper story trumped up by wonder-loving writers to feed an already too craving appetite.]

The Fourth of July in this City.

OUR space will not permit us to give an extended notice of the events of the day. Every American citizen knows what the fourth of July is, and the ceremonies of that day are pretty much the same in all parts of the Union. The depleted state of the treasury did not admit of any appropriation being made for a municipal observance of the day. This did not prevent the citizens generally, however, from enjoying themselves. Every one seemed to feel that the proper observance of the day depended on his individual exertions, and departed himself accordingly. The day was beautiful and clear, and its first appearance was hailed by a salute of guns, joined with the pealing of bells of every description in all parts of the city. After breakfast, the business of the day commenced. All grades and classes of citizens sought to give vent to their patriotic feelings in parades, salutes, shooting off guns and pistols, firing crackers, torpedoes, rockets, roman candles, wheels and a hundred other kinds of pyrotechnical inventions; more particularly in the evening were these last named "fixins" to be seen. The steamers advertised for the various excursions, were crowded. Three thousand were supposed to have left the city, yet there seemed to be no diminution in the masses which thronged the streets. The military made a very fine appearance; the effect would have been heightened, however, we think, had they united and formed a procession. The Continental Guards were particularly noticeable on account of their peculiar style of uniform—similar to that worn in the days of '76.

There were a few accidents, some rather serious ones; but good order generally prevailed and there was less disturbance than could have been expected, considering the motley character of the population and the freedom of the day. The Marion Rifles left the city in the morning on the *Surprise* for Benicia, where they, and the Sutter Rifles of Sacramento, tested their skill with the rifle. The prize—an elegant gold medal—was awarded to the Marions. The visitors at Mare Island were kindly entertained by Commodore Farragut, an oration was pronounced by Hon. Jas Mc Dougal, and all appeared highly gratified.

THE FOURTH AT THE PAJARO.—The Saints at the Pajaro celebrated the "Fourth" with the usual honors. The Declaration of Independence was read by Dr. Whitlock—Elder Wandell delivered the address. The dinner was well got up, and the day was very agreeably spent by the company. We have received the address, but have not space to notice it particularly.

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACIEN HALL, Stockton street, near Jackson, at 11 A. M. and 7 1/2 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

THE SUN.—The S. F. Daily Sun suspended publication on Tuesday last; rumored cause—lack of patronage.

CONTENTMENT is happiness.







"Yes, but I have not told you all. The denouncer is sometimes called on to give bail as well as the denounced. For instance, a mate

**THE ATLANTIC SUBMARINE TELEGRAPH CABLE**  
will be laid down by the 1st of August.

“I will consent to all you desire,” said a young lady to her lover, “on condition that you will give what you have not, what you never can have, and yet what you can give me.” What did she ask for? A husband.

A LOW-TONED VOICE.—The predominating tone of intercourse should be calm, quiet, low. The low tone of most voices are the richest.—I have heard English women talk in deep contralto tones, and the effect was exceedingly musical and rich. The voices of our American women—I may perhaps be permitted to say—are generally too high pitched and screaming. As the voice has ever a tendency to rise, as we become animated in conversation, we should at least begin low. It is, moreover, always a grateful relief to the ear, and a pleasant shade to the light of conversation, to drop the voice occasionally, and regain the original, quiet keynote.

Honolulu, S. I. . . . . SILAS SMITH  
East Indies . . . . . J. P. MEIK

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